

# RELIGIOUS INFORMER.

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FOR THE RELIGIOUS INFORMER.

*Copy of a letter from Elder Nehemiah Sleeper of this Town, to the Editor, dated Andover, N. H. Sept. 28, 1819.*

DEAR BROTHER,

AS Religious information is refreshing to the friends of Zion; I embrace this opportunity to give an account of the work of God in Grafton, N. H. The work began in April, 1818, it was not so powerful a work as I have known; yet it was attended with great solemnity. The Brethren and Sisters have embodied as a free church, to walk in gospel order. I have baptised nineteen there, the greater part of whom remain unshaken.

A General Meeting was holden on the 25th & 26th Inst. The Elders and Brethren assembled on Saturday—the exercise began with singing and prayer, after which, (at a seasonable time,) a solemn discourse was delivered by Eld. Peter Young, from *Numbers, 10. 29.* “*We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel.*”

After sermon, a number of exhortations were delivered then we adjourned the meeting until the next day. On the first day of the week at 10 o'clock A. M. we assembled, and the exercises began in a usual manner; a pleasing discourse was delivered by Eld. Wm. Blaisdell, from *John 3. 14, 15.* “*As Moses lifted up the Serpent in the wilderness, &c.*” After this a number of exhortations were delivered, then Eld. Peter Clark preached a good discourse from *Mat. 24. 14.* “*This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.*” In short, this meeting was attended with great solemnity, and I believe much good was done in the name of the Holy Child Jesus. I doubt not but these warnings and invitations will be had in everlasting remembrance.

NEHEMIAH SLEEPER.

*For the Religious Informer.*

“Honour and shame from no condition rise  
Act well your part there all the honour lies.”

The young mind ought as early as possible to be furnished with principles of honour and honesty, because these will not afterwards be easily eradicated.—They are also of more importance to society than even principles of literature.—He, who has prepared one honest mind, and one conscientious member for his country has done it a service. To usher a youth unto life adorned with all the acts of human learning, and yet deficient in good principles, and virtuous habits is to let loose upon mankind an accomplished wretch.—Man, when he has had a right education, usually becomes the most divine and gentle of beings; he is then prepared to display those virtuous qualities which were bestowed upon him by the “*Author of every good and perfect gift*,” not to be prostituted to vile purposes, but to enlighten his fellow beings in the knowledge of those paths, which lead to virtue and happiness. Many are pleased to behold the artful management of their child, and attribute the deceit, which has been successful, to his superior understanding. These, however, mistake the quality and ought to term it cunning—a vulgar and despicable quality, possessed in perfection by means of intellects, combined with depraved and vicious hearts, and vilifying human nature.—All knowledge separated from justice and other virtues, is cunning, not wisdom. That is good advice which forbids us to do any thing, about which we doubt, whether it is just or unjust, Equity shines conspicuous with its own lustre; doubt implies an idea of injustice. Be honest, be virtuous—This is *WISDOM*.

LEONIDAS.

*The following paragraph, taken from Dr. Macknight's harmony of the Evangelists, is worthy of particular notice.*

“It is remarkable that through the whole of their histories, the Evangelists have not passed one encomium upon Jesus, or upon any of his friends; nor thrown out one reflection against his enemies, although much of both kinds might have been, and, no doubt, would have been done by them, had they been governed either by a spirit of imposture or enthusiasm. Christ's life is not praised in the gospel, his death is not lamented, his friends are not commended, his enemies are not reproved, nor even blamed; but every thing is told naked, unadorned, just as it happened, and all who read are left to judge, and make reflections for them-



selves: a manner of writing which the historians, never would have fallen into, had not their minds been under the guidance of the most sober reason, and deeply impressed with the dignity, importance, and truth of their object."

*Dreadful instance of divine Retribution.*

MELANCTON records an awful example of God's judgment upon a company of profane wretches, who attempted to act, in a tragedy, the death of Christ upon the cross. He that acted the soldier's part, instead of piercing with his spear a bladder full of blood, concealed under the garment of the man who represented Christ, pierced the man to the heart; and he falling down from the cross, killed him who, (in a disguise) acted the part of the woman that stood wailing under the cross. The brother of him who was first slain, slew in a rage the murderer who acted the soldier's part, and for slaying him was hanged, by order of justice.

**DISTRESSING ACCIDENT.**

*Extract of a letter dated Sackett's Harbor, September 4.*

"In my last, I mentioned that a melancholy accident had occurred a few days ago in the neighborhood of Earnest-town, Upper Canada, by which eight young ladies and, two gentlemen lost their lives.— While at Kingston, I heard the following particulars: The boat was an old leaky vessel, and it took in so much water, that one of the passengers observed, "she was filling;" in a moment of alarm, the gentlemen jumped over, and swam for the shore, except two. The names of those who perished are Mr. John Germain, and his sister Jane; Mary and Jane Dolter; Matilda Robbin; Elizabeth M'Koy; Elizabeth Clark; Mary Cole; Huldah Madden, and Peter Bogart. What added to the distressing scene, was the presence on the shore of several of the parents of the deceased, who were obliged to be spectators of this event, without being able to render them any assistance. One circumstance occurred, which I will relate: Mr. Germain, when within a few yards of the shore, heard his sister exclaim, "save! Oh save me, my brother?" He immediately observed to one swimming near him, "I will save my sister or perish with her." He made the attempt, got near her, and she grasped hold of his cravat; another lady also caught hold of the collar of his coat. In this situation, he attempted to swim, but it is supposed the sister held so tight on the cravat, that it prevented him from breathing. In a few moments they were seen to sink to rise no more, untill the vital spark had fled."

MEDITATION III. *Disappointments.*

HOW uncertain are our best founded expectations from created things ! Nothing seemingly more sure ; the time when, the place where, and the manner how, designs were to be put in execution, being set by the agreement and concurrence of every one concerned ! And yet, in the event, nothing more unsure ! O irresistible Providence ! How dost thou laugh at the folly of man, whose purblind eye sees nothing to change the face of things, till, by an unexpected revolution, and discipline, he is made to know his fallibility and blindness ! O foolish heart of man, to be fond of this and that to excess ! thou seest the beginning of a matter, but not the end ; thou beholdest the outer wheel of providence, but considerest not that there is an inner wheel, even a wheel, in the middle of a wheel, which produces scenes unobserved before, scenes which finite wisdom never could invent.

Perhaps the present disappointment, though great and unexpected, is a kind one, could I with patience wait and see the issue ; and, beyond dispute, it is a just one ; “ for shall not the righteous Judge of all the earth do right ? ”

But is my disappointments in the most momentuous things, or only in matters of inferior concern ? Have I got a message from the court of Heaven, that there is no salvation for me there ? no mercy at the throne ? no peace to be expected from him that sits thereon ? No, no. Then what ails me ? Is not eternal felicity secured, a noble panacea, and sufficient antidote against the heaviest misfortunes of a deceitful world ? What avail a faithless flatterer, a falsifying friend, a violated promise, a mob of backbiters, disappointment of a place, a worldly loss, a broken purpose, a thwarted enterprise, expectation vain, and hope, though a long expectant, in the issue bringing forth nothing but wind ? What avail all these, in comparison of the everlasting interests of my immortal soul ? But, if these afflictions make me miserable, shall I make myself more miserable still, by handling the coals that burn me, and reading over the register of my misfortunes, which will be forgot in eternity, as the waters that flow away ? How, then, shall I antedate eternity, and anticipate the felicity of the world to come, but by forgetting my miseries in the triumph of faith ?

Moreover, these many turnings, and stupendous meanders of my life, are all squared by the straight line of the decree of God, with whom nothing is crooked. The seeming gaps of my lot are the fulfilment of Heaven's design concerning me, and my



repeated disappointments are the only accomplishment of the counsel of God.

Besides who can tell what Heaven has in reserve for me? It is good to wait on God, and expect good at his hand. "Ah!" says unbelief, "nothing at present appears." Hush! thou atheistical monster, wilt thou limit Omnipotence, or allege, that infinite wisdom is nonplussed, and Almighty power not able to perform? I shall yet see his kindness as large as my faith, and his mercy measure with my widest expectations. May I never get the desire of my heart but with God's blessing, nor the request of my lips but with his good will.

This is, indeed, consolation to me, that no sinister views stare ghastly in my face, when so many struggling thoughts pass through my suffering heart. If my sin be a sin of ignorance, pardon me, and shew wherefore thou contendest with me. But, perhaps my heart was too much set on my favorite desire, which though lawful in itself, might by that become unlawful. So *Æsop* hugged his child to death, out of too much fondness. Then let me keep within the due bounds of esteem henceforth to every thing below, and take a loose hold of all earthly things, that when they are twisted out of my hand, they may not torment my heart.

But why disquieted, my soul? Why uneasy still? Recall thy past life, and lay it down before thee; and mark, if thou canst, when thou hadst any reason to complain of Heaven's procedure towards thee. Have not things, which, at their first appearance, seemed adverse like this, turned out at last for our good? Say, when thou reviewest the whole, say, if thou darest, if ever God dealt ill with thee! No; every providence will prove the contrary; every mercy will aver it; yea, every *change* of life, every *crook* of lot, will seal it.

But seeing this is thy work, O God! the effect of thine ever equal will, I ought not only to be dumb, but rejoice in it, and be glad in what thou hast wrought, however it appear to me, and wonder that thou shouldst concern thyself with me, so as to disappoint my ignorant designs, (such may my schemes, plans, & enterprises be.) Hence I bless thee for all that befalls me, if I have not a sinful hand in it; and if I have, I plead for pardon through Christ's meritorious name.

Now, I rest, and am composed, and calmly wait on thee, resigned to Heaven's determination, in in every thing concerning me in time, till I arrive at that better country, at that perfect state, where there is neither disappointment nor pain.

*For the Religious Informer.*

In the worst of times, there is still more cause to complain of an evil heart than of an evil and corrupt world. Bold sinning will afterwards make faint believing. God draweth strait lines, but we complain and call them crooked. What unthankfulness it is to forget our consolations, and to look only upon matters of grievance! to think so much upon two or three crosses, as to forget a hundred blessings!

H. D. BUZZELL.

*For the Religious Informer.*

*Mr. Editor,*

During my life, like all others, I have been frequently called into company, either by business, or for amusement, and in many companies where I have been present, I have been frequently struck with astonishment, at the debasing manner in which men, and men of literature argue upon subjects of a religious nature.

Many have no relish for argument, unless there are some, who, like themselves, are fond of contention to combat them; consequently they select passages which they convert to a blind and sophistical investigation of the scriptures, and to disputes both dangerous to the cause of christianity, and deleterious to to the soul.

Charity is the fundamental ground of christianity; and had we one spark of this holy fire, we should see those societies, differing from us in opinions, in quite a different light from what we behold them at the present day: religious differences would disappear, and instead of saying, that we do not know but such & such societies may have some christians among them, (as many do say when their opinion is asked,) we should say, that the man that lives holy and walks humbly before God, is accepted of him, whatever his situation in other respects may be. Then would christianity wear a more pleasing aspect, and the world would glow an elysian of love, sinners would confess its efficacy, and the whole world experience a glorious revolution.

It remains for professors to use the means to bring this desirable period about. Unless they become united, the effects will be like toiling

*"Up the high hill to heave a huge round stone,  
That thunders impetuously back and rolls along the ground."*



Let professors instead of searching for passages on which they are sure to disagree, drop this practice entirely, avoid meddling with intricate subjects,

*"And what through ignorance we cannot know,  
Through faith we'll learn to trust."*

ANDONUS.

### REFLECTION.

It is an unspeakable mercy that we are in the hands of so kind and good a God, who knoweth our frame, and remembereth that we are but dust. As a father pitieth his children, so the Lord pitieth them that fear him. How light and trifling do all our trials appear, when compared with the important end they are designed to accomplish. What are the sufferings of the present time, compared with the glory that is to be revealed in us? May we be made willing to do and to suffer the whole of God's will, in order to our meetness for the inheritance of the saints in light! Oh that my heart were more in heaven, where I trust my treasure is! At times I can say, Do with me, Lord, as seemeth thee good; only sanctify thy dealings with me, and bring me forth as gold refined from all remaining dross."

Notice. *The New-Durham Quarterly Meeting will be holden, at New-Durham, on the 3d Wednesday and Thursday in this month the Sandwich do. at Concord, N. H. Grafton Co. on the 4th Wednesday & Thursday do. and the West do. will be holden at Springfield, N. H. on the last Saturday and Sabbath of the present month.*

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TO CORRESPONDENTS.—The communication from "Ariel," and from "Lorenzo," will appear in the two following numbers. I hereby offer my thanks to correspondents for their communications, and solicit a continuance. It is hoped that our friend, "Leonidas," will devote more of his spare time to write for the Informer than he has heretofore. A communication from him would be desirable in every No.

Some communications have been received that were thought not sufficiently well written to admit of publication without some improvement, therefore, lest the alteration should give offence, (the persons being strangers,) they have been omitted. If correspondents would favour me with their names and places of residence, I should be pleased, and if they wish not to have them known, they will be gratified. EDITOR.

DIED—In this Town Luther, Son of Mr. Jonathan Sanborn, aged 5 weeks. In Weare, eldest son of Capt. Jesse Whittiker, aged 4 years.

Wanted 400 Sheep-Skins at this Office. Blanks for sale.

## POETRY,

*Communicated by Dr. Ariel Hunton of Hydepark, Vt.*

## AUTUMN.

Sol has withdrawn from *Cancer's* sign, & cross'd the equinoctial  
line ;  
Has left this polar world below, once more to satiate with snow.  
The ripen'd crops, the fall proclaims, t' gather and save the far-  
mer aims,  
The trees their verdure now have lost, the morning hills are  
cloth'd in frost,  
The yellow leaves fall to the ground, while others red, are  
strew'd around ;  
The birds, a warmer clime implore & leave, with joy, this north-  
ern shore. [plains ;  
Some fields as yet their crops sustain, & ripe for harvest are the  
With joyful heart the man repairs, gathers his apples and his pairs.  
His corn and grain attention draws before th' approaching win-  
ter's frost ;  
So now his stores are fill'd with food, his cheerful looks pro-  
nounce it good.  
A resting day is set apart, for those who have a thankful heart,  
To pray and preach and thank the Lord that he his promise  
does regard :  
To enable man to spread his board with various kinds of whol-  
some food ;  
With luxury his heart to cheer, this thankful day and through  
the year.  
Now may the man with riches crown'd, and who in plenty does  
abound ;  
When he imparts his wholesome store, remember all the needy  
poor.

*Letters remaining in the Post-Office at Andover, N. H. October*  
1st, 1819.

Josiah Evers.

N. B. Rix.

Ebenezer True.

Nathan Jones.

Robert G. Preston.

Springfield.

Persis Gary.

Isaac Stephens.

Herod Thompson.

Wilmot.

Nathaniel Keniston.

Jesse Waldron. 2.

Levi Bickford.

Daniel Moore.

John Simons.

John Kinsman.

E. Chase, P. M.